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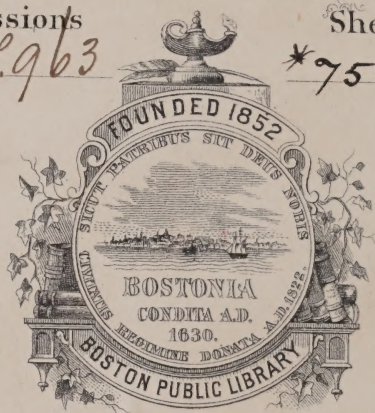
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A

DISCOURSE

DELIVERED AT DORCHESTER,

ON 17 JUNE, 1830,

To commemorate the completion of the

SECOND CENTURY FROM ITS SETTLEMENT

BY OUR

PILGRIM FATHERS.

BY JOHN PIERCE, D. D.

Congregational Minister of Brookline.

BOSTON :

FROM THE OFFICE OF THE DAILY ADVERTISER.

W. L. Lewis, Printer.

1830.

*Dep. M. 63
H. 99*
Dorchester, 13 May, 1830.

To Rev. John Pierce, D. D.

DEAR SIR,—The town of Dorchester, at a meeting on the 10th instant, voted to celebrate the first settlement of the town by a publick address commemorative of that event, and by other appropriate services, and selected 17 June next, P. M. as the most suitable day, that being about the termination of two centuries, since the commencement of the settlement. At the same time, the subscribers were appointed a Committee to select a speaker, and to make the necessary arrangements.

The Committee have met, and chosen you to deliver the address; and now, in behalf of the town, and of themselves individually, respectfully request, that you will gratify the inhabitants of your native town by an acceptance of the appointment.

Your sincere friends and humble servants,

SAMUEL P. LOUD, DANIEL WITHINGTON, WALTER BAKER, ABEL CUSHING, EBENEZER EATON,	} Committee of Arrangements.
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Dorchester, 17 June, 1830.

DEAR SIR,—The Committee of Arrangements, in behalf of the inhabitants of Dorchester, tender to you their thanks for the very interesting and instructive Discourse, this day, delivered by you, in commemoration of the first settlement of the town, and request, that you will favour them with a copy for publication.

With great respect your obedient servants,

SAMUEL P. LOUD, DANIEL WITHINGTON, WALTER BAKER, ABEL CUSHING, EBENEZER EATON,	} Committee of Arrangements.
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Brookline, 28 June, 1830.

GENTLEMEN,

The Discourse, delivered by your invitation, is submitted to your request, with devout wishes for the best good of the town, whose inhabitants you represent, by your and their sincere friend,

Samuel P. Loud, Esq.
Mr Daniel Withington,
Col. Walter Baker,
Abel Cushing, Esq.
Capt. Ebenezer Eaton.

JOHN PIERCE.

B. H.

427.963

Mar. 19. 1889

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PROVERBS xvii. 6.

Think not, from the subject proposed, that I am about to enter upon an extravagant and unqualified eulogy of our venerable ancestors. It would be unjust to their memories to treat with such praise those, who, with unaffected humility and contrition, were so ready to lament their many imperfections.

A much more suitable expression of filial piety is it, while we spread the mantle of oblivion or of charity over their failings, as men, to propose, as worthy of careful imitation, of everlasting remembrance, their pre-eminent virtues, as christians.

An imperfect acquaintance with their history will convince us, that they were not inflated with the 'pomp and vain glory of this world.' So far from affecting to shine in courts, they were willing,

in pursuit of their darling object, to be treated, as the 'offscouring of all things.' So far from coveting the fame of military heroes, their highest ambition was to become 'good soldiers of Jesus Christ?' A respectable portion of them were persons of independent property and of distinction, in their native land; yet such was the simplicity of their manners, and dress, and style of living, as to excite the inconsiderate ridicule of some descendants, who know not how to estimate their virtues.

Indeed who can contemplate their characters, and not be struck with their similarity to the Hebrew worthies, commemorated by the Apostle? Like the great father of the faithful, when believing themselves 'called to go out into places, which they should after receive for an inheritance, obeyed; and they went out, not knowing whither they went.' Like Moses, 'they chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches,' in following the impulse of duty, 'than all the treasures of' their native land, purchased, or secured, at the sacrifice of conscience. In short, who can attentively consider their various trials, and their manner of encountering them, in the land of their birth, on the trackless ocean, and in this then unexplored wilderness, and not find many circumstances to remind him of those ancients, 'who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they

were tempted, were slain with the sword ; they wandered about destitute, afflicted, tormented ; of whom the world was not worthy !'

It was then the true glory of our fathers to view every thing in the light of eternity. The more you become acquainted with their principles, their manner of life, their conscientious and uniform resistance to the mandates of prelatical power, their motives in settling this land, and their provision for posterity, the more will you be convinced, that all was dictated by a spirit of piety.

The Reformation from Popery, under Henry the VIIIth, effected much ; but it left many glaring abuses to be reformed. Under his own, and some subsequent reigns, there was too much reason for the scrupulous to complain, that, in many respects, there was but a transfer of power from the tiara at Rome to the English crown. Hence nearly equal dominion was claimed over the rights of conscience by the British monarch and by the Roman Pontiff.

Time would fail me, were I barely to allude to the leading abuses, which were intolerable to our puritan fathers, and which impelled them, at every hazard, to meditate and finally to effect the settlement of this country.*

Suffice it, at present, to remark, that, when Henry the VIIIth, Queens Mary and Elizabeth, Kings James I and Charles I resolved, with a perseverance, which no resistance could subdue, upon a hopeless uniformity in faith and in worship ; and, in the accomplishment of their favourite purpose, punished all dissenters with fines, civil disabilities, corporal punishment, imprisonment, and martyrdom, under its most frightful forms ; then was it submitted to our fathers, either tamely

* Whoever wishes for a minute description of these events may have his curiosity amply gratified by perusing Neale's invaluable History of the Puritans.

to yield to such arbitrary claims ; or else, at the sacrifice of every inferiour good, resolutely to resist them. Nor did they hesitate in the choice of evils. After every possible attempt to soften the obdurate hearts of their persecutors by a blameless life, by a careful submission to all laws, but such, as involved the inalienable rights of conscience, by mild persuasion, by firm remonstrance, by retired worship, like the primitive christians, so as to shun, instead of courting observation, they hesitated no longer, what course to pursue. They nobly resolved to forsake everything of an earthly nature, which might tempt them to prove traitorous to their God and Saviour ; they 'took joyfully the spoiling of their goods, knowing in themselves, that they had in heaven a better, and an enduring substance ;' and to their wise determination, under heaven, are we indebted for the early and permanent settlement of New England.

It is to religion then, the religion of the gospel, so dear to the hearts of our fathers, that we owe the colonizing of these borders, under such favourable auspices ; and, above all, our invaluable civil, literary, and religious institutions, which, under God, are the firm foundations of our prosperity, as a people, and which will always constitute our highest glory.

Say not, that worldly views mingled with higher motives in settling this land. Adventurous speculators* were then, as at all other times, ready to avail themselves of circumstances. They accordingly, at various periods, invested large sums in traffick. But so unproductive were investments of this nature, at that early period, that, were it not for sublimer motives, this portion of our land

* See an account of Mr Weston's company, who were sent to what has since been called Weymouth, in Dudley's Letter to the Countess of Lincoln, in His. Coll. First Series, Vol. VIII. p. 37.

could not have been thus early colonized, much less could it have been settled by such a pious and hardy race, abounding in such noble enterprises.

Akin to the first European inhabitants of this town, in the same 'darling enterprise engaged,' and but ten years their precursors, was that sacred band, which first settled Plymouth. At the very commencement of the seventeenth century, they had fled, first to Amsterdam, then to Leyden, in Holland, for the uninterrupted enjoyment of privileges, which had been inhumanly denied them in their native land. In this latter place they remained, eleven years; where*, having no opportunity to follow husbandry, to which most of them had been accustomed; finding the climate insalubrious; residing among foreigners, with whom there were so few sympathies; and, above all, having such examples set before their youth of licentiousness on the Lord's day, they resolved upon a still farther removal. After many prayers and inquiries, they applied to the Virginia Company to ascertain, 'whether King James would grant them liberty of conscience in his American dominions.†

Their petition is couched in these affecting terms;‡ that they were so 'weaned from the delicate milk of their own country, and so inured to the difficulties of a strange land, that no small things would discourage them, or make them wish to return home; that they had acquired habits of frugality, industry, and self-denial, and were united in a solemn covenant, by which they were bound to seek the welfare of the whole company, and of every individual person.'

* For a full account of their motives in leaving Holland, see Morton's *New England's Memorial*, Judge Davis's Edition, p. 19, &c. which is the fifth edition; as also for a most satisfactory history of Plymouth Colony.

† See Belknap's *American Biography*, Vol. II. p. 169.

‡ Hazard, 52.

A favourable answer having been given to their petition, on projecting a transportation, it was found, that the major part of them could not be prepared.* It was therefore determined, that Elder Brewster should accompany the minority; and that the Rev. JOHN ROBINSON should continue with the larger portion, till a favourable opportunity should arrive for their removal. By the inscrutable Providence of God, his premature death prevented the execution of his darling purpose.†

But in his farewell address‡ to the beloved pilgrims, as they were about to depart for these American shores, 'he being dead, yet speaketh.' Would to God, that its sentiments were engraven on every heart, 'as with a pen of iron, and the point of a diamond.' I will not be negligent to put you, my beloved hearers, in remembrance of them, though ye already know them; for I shall take it for granted, that you can never read, or hear them, without deep emotion, and a lively interest.

'Brethren,'§ said he, 'we are now quickly to part from one another; and whether I may ever live to see your faces on earth any more, the God of heaven only knows. But whether the Lord hath appointed that, or not, I charge you before God and his blessed angels, that you follow me no farther, than you have seen me follow the Lord Jesus Christ.

'If God reveal any thing to you by any other instrument, be as ready to receive it, as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the

* Belknap's American Biography, Vol. II. p. 171.

† He died 1 March, 1625, aged 50.

‡ Neale's History of New-England, Vol. I. p. 78.

§ This is an extract from his Fast sermon, delivered, July, 1620. In this connexion should be read his Farewell Letter to the Plymouth Pilgrims, as contained in Morton's Memorial, p. 24.

Lord has more truth yet to break forth from his holy word. For my part, I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go at present no farther, than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our good God has revealed to Calvin, they will rather die, than embrace it. And the Calvinists, you see, stick fast, where they were left by that great man of God, who yet saw not all things.

‘This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but, were they now living, would be as willing to embrace farther light, as that, which they first received. I beseech you, remember, it is an article of your church covenant, “that you be ready to receive whatever truth shall be made known to you from the written word of God.” Remember that and every other article of your sacred covenant. But I must here exhort you to take heed, what you receive as truth. Examine it, consider it, compare it with other scriptures of truth, before you receive it; for it is not possible, that the christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once.’*

With such sentiments on toleration so far in advance of his period, who can help regretting, that he had not lived to contribute his mighty influence toward the promotion of similar sentiments in the

* ‘Words almost astonishing in that age of low and universal bigotry, which then prevailed in the English nation; wherein this truly great and learned man seems to be almost the only divine, who was capable of rising into a noble freedom of thinking and practising in religious matters, and even of urging such an equal liberty on his own people. He labours to take them off from their attachment to him, that they might be more entirely free to search and follow the scriptures.’ Prince’s New England Chronology, p. 176.

minds of cotemporaries? For it cannot be denied, and need not be concealed, that our first settlers, exemplary as they were in other respects, had juster notions in claiming liberty of conscience for themselves, than in granting it to others. Even the excellent Governour Winthrop,* that invaluable historian of our early fathers, during the nineteen years, in which he lived among them, with all his enlargement of mind, and his mildness of spirit in his native land, was carried away by the intolerant spirit prevailing here, so as too much to favour it. It is refreshing, however, to find him, in the latter part of his life, returning to juster sentiments. 'In the time of his last sickness, when Dudley, the deputy governour, pressed him to sign an order for the banishment of a person, who was deemed heterodox, he refused, saying that he had done too much of that work already.'†

Much may be said in extenuation of the intolerant principles and practices, with which our fathers were justly chargeable. Theirs was the spirit of the age. To condemn them, therefore, without mercy, without regard to the mitigating circumstances of their case, would savour of the bigotry, which we agree to reprobate. To criminate them unreservedly, on account of their severity toward Roger Williams, the Antinomians, the Friends, and the Baptists would amount to the senseless complaint, that they were not born a century and a half later.‡ The heaviest charges, which can be justly alleged against them only add one more proof to what will be always found true, that 'the best of men are but men at the best!'

* For a most satisfactory account of the early settlement of Massachusetts Colony, see his History of New England from 1630 to 1649, transcribed with immense labour and skill from the original manuscripts by James Savage, Esq. and enriched by him with copious notes.

† Belknap's Amer. Biog. Art. Winthrop, Vol. II. p. 356.

‡ For an admirable vindication of our Fathers in these and other respects, the reader is referred to Judge Story's Centennial Discourse at Salem, 18 September, 1828.

For, as remarks one of their justest and most considerate biographers,* ‘toleration had not then been introduced into any of the Protestant countries; and even the wisest and best men were afraid of it, as the parent of all error and mischief. They maintained, that all men had liberty to do *right*, but no liberty to do *wrong*. However true this principle may be in point of morality, yet in matters of opinion, in modes of faith, worship, and ecclesiastical order, the question is, who shall be the judge of right and wrong? And it is too evident from their conduct, that they supposed the power of judging to be in those, who were vested with authority; a principle destructive of liberty of conscience and the right of private judgment, and big with all the horrors of persecution. The exercise of such authority they condemned in the high church party, who had oppressed them in England; and yet, such is the frailty of human nature, they held the same principles, and practised the same oppressions on those, who dissented from them.’

Within eight years from the settlement of Plymouth Colony, and before she had increased to 300 souls, the Council for New England sold the Massachusetts Patent,† on 19 March, 1628, to certain proprietors.

In September, of this year, Captain John Endicott‡ and company arrived at Salem, and commenced the first permanent settlement of Massachusetts Colony.

On 6 August, 1629, was gathered, in Salem, the first Congregational church§ ever organized in America.

* Belknap, in his Amer. Biog. Vol. II. pp. 350, 355.

† Prince's New Eng. Chron. p. 247.

‡ Judge Story's Centennial Discourse.

§ This church ‘celebrated the first century,’ in a Lecture delivered by their pastor, the Rev. Samuel Fisk, 6 August, 1729. On the completion

Early in the year 1630, a church was gathered, at the new hospital, at Plymouth, in England, under the direction of the Rev. John White, preparatory to the embarkation of the first settlers in this town.* The Rev. John Maverick and the Rev. John Warham were, at the same time, set apart, as ministers of this church, they bearing a part in the solemnities of the occasion. They had been previously ordained by bishops of the church of England; so that it is probable, that the solemnities of this occasion amounted to what is now termed an Installation.

During this year, seventeen ships,† full of passengers and their effects, sailed from various ports, in England, for the settlement of this country; and all, without one exception, arrived in safety.

The first, which sailed, was the *Lion*, Captain Peirce, in February, from Bristol. But she being engaged in the service of the Plymouth Colony, the first vessel for the Massachusetts Colony was the *Mary and John*, of 400 tons, commanded by Captain Squeb. She sailed from Plymouth, in England, on 20 March, O. S., and arrived at Nantasket 30 May. These were subsequently the first settlers of this town. The captain had engaged to land them up Charles River; but he perfidiously set them on shore at Nantasket.‡

The principal events, which happened, till their permanent settlement in this place, were detailed with much force and with touching pathos by Cap-

of the second century, August, 1829, the Rev. Charles Wentworth Upham, junior pastor of the church, delivered the second century Lecture, which is printed, and which contains an elaborate history of this ancient church. See also his Dedication Sermon, 16 November, 1826.

* For many interesting particulars, see 'Chronological and Topographical Account of Dorchester,' by the Rev. Dr. Harris, in His. Coll. Old Series, Vol. IX. p. 147, &c.

† For the names of these ships, whence and when they sailed, and when and where they arrived, consult Prince's Chron. p. 329.

‡ 'Captain Squeb was, afterwards, obliged to pay damages for this conduct.' Trumbull's His. Conn. Vol. I. p. 23.

tain Roger Clap,* a passenger in this vessel, one of the first settlers, and whose descendants with his collateral relations have been, from that time to the present, among the most numerous and respectable families in this town. This book, entitled Clap's Memoirs, has been repeatedly published, and, it is probable, is in many families in this place. It is well adapted to impress us with our obligations to the merciful Disposer of our lot for making the circumstances of this people so different from their early beginnings, on this day, which we celebrate, as the completion of the second century from the settlement of the town.

A more particular account of this town is still extant, in manuscript, written by James Blake, for many years town-clerk, town-treasurer, and principal selectman in this town.† He begins with describing the motives and projects of the first settlers, gives a very minute account of the principal events and transactions here, for 120 years, to the time of his death, in 1750. This manuscript has been the principal authority for all the early accounts which have been published of Dorchester to this day.

This town was called Dorchester,‡ in honour of

* See his Memoirs republished, in 1807. In the Appendix is a minute account of his family by James Blake.

† James Blake was the son of James, the grandson of James, the great-grandson of William and Agnes, who were some of the first settlers. He was born 30 April, 1688, and died 4 December, 1750, aged 63. His Annals have been much quoted. Many parts of them have been printed in different works, and at different times. He surveyed many farms in Dorchester; and the projections ingeniously and elegantly made are among the most valuable documents of his native town.

From Clap's Memoirs and Blake's Annals most of the authorities, not otherwise particularized, are derived.

‡ The Indian name was Matapan. This is also the name of the south-most cape in Greece.

William Wood, who left this country for England, 15 August, 1633, in a book called New England's Prospect, p. 42, remarks, 'Dorchester is the greatest town in New England, (but I am informed that others equal it, since I came away,) well wooded and watered; very good arable grounds, and hay ground, fair corn-fields, and pleasant gardens with kitchen gardens. The inhabitants of this town were the first that set upon the trade

the Rev. John White, minister of the town bearing this name in England, and who has already been mentioned as the principal agent in setting apart the first ministers who were settled here. He is supposed also to have been the author of a celebrated state paper, published and signed by Governour Winthrop and others, entitled, 'The humble request of his Majesty's loyal subjects, the Governour and Company late gone for New England to the rest of their brethren in and of the Church of England, for the obtaining of their prayers, and the removal of suspicions and misconstructions of their intentions.'* He must have been considered a distinguished man indeed, whose agency should have been esteemed necessary to draw a paper for the signature of such a scholar and civilian, as Governour Winthrop.

Clap, Blake, Winthrop, and Prince, all speak of the arrival of the passengers in the *Mary* and *John*, for permanent settlement here, in the beginning of June, 1630. But none of them mention the precise day.†

This, then, is the season, two hundred years ago, when our fathers first settled down in this then desolate wilderness; and they first chose the land separated from the main body of the town, because they could there the more easily preserve their cattle from wandering, and defend their families from the incursions of the aboriginals.

How astonishing the changes, when, in one hundred and fortyfive years after this, just fiftyfive years ago, this day, a few raw and undisciplined

of fishing in the bay, who received so much fruit of their labours, that they encouraged others to the same undertakings.'

* This instrument may be found in *Histor. Coll. Second Series*, Vol. V. p. 126. It was read at the second centennial celebration, by the Rev. Dr. Harris.

† Doubtless because, having been dispersed, they came together in successive days.

troops of New England, on the famed heights of Charlestown, were enabled to sustain and repel, with immense havock, repeated onsets from select corps of the veteran British army, and disdained to yield to superiour numbers and discipline, till their means of resistance had wholly failed them!

It is a well ascertained fact, that 'Dorchester*' was the first settled church† and town in the county of Suffolk,' of which she formed a part till 1793. Hence, as Prince remarks, 'in all military musters, or civil assemblies, where dignity is regarded, she used to have the precedency.' To this fact is it owing, that, after much controversy respecting the rank of her troops, it was finally decided, that they belonged to the first regiment of the first brigade of the first division in the State. Accordingly it is settled that, with those of Roxbury and Brookline, they constitute the first regiment of the militia in Massachusetts.

It is observable, that the passengers in the *Mary* and *John*, as well as the pilgrim fathers at Plymouth, arrived on these shores, on the Lord's day. From their known habits, we cannot doubt, what was their first delightful employment. They, whose meat and drink it was, on every day of the week, to worship God; they, who, according to their annalist,‡ made their 'long passage comfortable by having preaching or expounding of the scriptures, every day of their passage, performed by their ministers,' must have joined with no common delight in the religious services of their first sabbath on these American shores. Though the coast, on which they were landed, was far dif-

* Prince's New England Chronology, p. 278.

† Dorchester church is second only to Salem church in the Massachusetts colony. See the arrangement of churches by James Savage, Esq. in Winthrop's History of New England, Vol. I. p. 95.

‡ Blake's Annals.

ferent from what they had anticipated ; though they had no guide, even a cloud by day, nor a pillar of fire by night, but simply the leadings of Providence, about which they were still uncertain ; yet they doubtless felt, that they had many causes for devout gratitude. In imagination we hear them presenting united homage to their merciful Deliverer ;

‘Lowly they bowed, adoring, and began
Their orisons,’

enlivened by sacred musick, sung in strains derived from their homely, yet scriptural psalmody. Their affection for the land of their fathers’ sepulchres is chastened, yet not subdued, by the persecutions they suffered. They pray for their dear native country, that she may know the things, which concern her peace and prosperity. They render hearty thanks for the mercies of their long and perilous voyage ; and they devoutly implore the God of their fathers to give success to their hazardous enterprise.

It is here natural to inquire, who were the people that, two hundred years ago, settled in these now pleasant places, but then, alas ! fields of labour, of self-denial, and of doubtful success ? Many of us feel a more than common curiosity in this investigation, as from the pilgrim settlers of this town we trace our origin, in both lines, in uninterrupted succession to the present time.

Were they then, as their enemies basely and unfeelingly represented them,* fugitives from justice in their native land, whom vengeance suffered not there to live ? Were they greedy speculators, who hoped here to acquire a livelihood, in ease and indulgence, not to be obtained in the country

* For an ample refutation of this slander, see Morton’s New England’s Memorial, p. 20, &c.

whence they came? Were they unprincipled malcontents, unwilling to submit to the just restraints of religion and good government, and who were impelled, in a fit of resentment, to try any change, that offered?

We admit, that some of these descriptions, by mistake, followed our fathers into this western world. But they soon found themselves out of their element. They soon ascertained, to their cost, that this was no place for idlers, vagrants, drunkards, rebels, nor infidels; and with all convenient despatch they went away, and walked no more with these followers of Jesus.

The result of such experiments never failed to verify the statements of Elder Brewster, as to the kind of men, who should not, and those, who should, come to settle here. Thus in the preface to his Sermon preached at Plymouth, and printed first in England, in 1622, he observes, 'That for men, which have a large heart, and look after great riches, ease, pleasure, dainties, and jollity in this world, (except they will live by other men's sweat, or have great riches,) I would not advise them to come here; for as yet the country will afford no such matters. But if there be any, who are contented to lay out their estates, spend their time, labours, and endeavours for the benefit of them, that shall come after, and in desire to further the Gospel among these poor heathens, quietly contenting themselves with such hardships and difficulties, as by God's providence shall fall upon them, being yet young and in their strength, such men I would advise and encourage to go; for their ends cannot fail them.'

Similar sentiments are expressed by Thomas Dudley, the first Lieutenant Governour of this Colony. In a letter to the Countess of Lincoln, 28

March, 1631,* he writes, 'If any come hither to plant for worldly ends, that can live well at home, he commits an error, of which he will soon repent him. But if for spiritual, he may find here, what may well content him, namely, materials to build, fuel to burn, ground to plant, seas and rivers to fish in, a pure air to breathe in, good water to drink, till wine or beer can be made. In a word, we yet enjoy little to be envied, but much to be pitied in the sickness and mortality of our people. If any godly men out of religious ends will come over to help us in the good work we are about, I think they cannot dispose of themselves, nor their estates more to God's glory and the furtherance of their own reckoning. But they must not be of the poorer sort yet, for divers years. And for profane and debauched persons, their oversight in coming hither is wondered at, where they shall find nothing to content them. If there be any endued with grace, and furnished with means to feed themselves and theirs, for eighteen months, and to build and plant, let them come into our Macedonia and help us; and not spend themselves and their estates in a less profitable employment. For others, I conceive, that they are not fitted for this business.'

That such, as is here desired, was the actual character of the first settlers, might be proved from numberless unquestionable testimonies. I shall content myself with a few.

Thus in an address† of the General Court of this Colony to Charles II, in 1661, they appeal to his Majesty and to the world, that 'they are not seditious, as to the interests of Cæsar, nor schis-

* Prince's New England Chron. p. 348.

† Neal's His. of New Eng. as quoted by Dr Colman, in the preface to his Election Sermon, in 1723.

See also Prince's Election Sermon, in 1730, a century from the settlement of Boston.

matical as to matters of religion. We distinguish,' say they, 'between churches and their impurities. We could not live without the publick worship of God, nor be permitted the publick worship without such a yoke of subscription and conformity, as we could not consent unto without sin. That we might therefore enjoy divine worship without human mixtures, without offence to God, man, and our own consciences, we with leave, but not without tears, departed from our country, kindred, and fathers' house into this Patmos.'

In an election sermon, 1668, by William Stoughton,* born in this town, in 1632, who was Lieutenant Governour of this Commonwealth, Chief Justice of the Supreme Court, an agent to the court of Great Britain, a preacher of the gospel in this place, an eminent scholar, civilian, and divine, there is this testimony of our fathers by one, who knew them well. 'O what parents and predecessors may we, the most of us, look back unto. Those, that have gone before us, in the cause of God here, who, and what were they? Certainly choice and picked ones, whom he eminently prepared, and trained up, and qualified for this service. They were worthies, men of singular accomplishments, and of long and great experience. Yet did they walk with fear and trembling before

* On 10 August, 1662, the old age of Mr Mather, Mr Stoughton was invited to preach, in his native town, 'in a constant way.'

In the Church Records there is an account of six distinct calls, which he received, at different times, to settle in the ministry.

On 30 October, 1669, the year of Mr Mather's death, the church hearing, that Mr Stoughton was about to give a negative answer to their sixth call, appointed a committee to desire the Boston ministers and churches to persuade him to accept. But he persevered in his refusal, assigning no other cause, than 'for some reasons within myself.' He continued to supply, till Mr Flynt's ordination, in 1671. When sent an agent to England, the church appointed a day of fasting and prayer on his account. Dorchester Church Records.

After the death of Mr Mitchel, at Cambridge, in 1668, 'the church and society invited Mr William Stoughton to become their minister; but they were denied.' His. of Cambridge in His. Coll. Vol. VII. p. 30.

the Lord in the sense of their own nothingness, and insufficiency for the work here to be done. O what were the open professions of the Lord's people, that first entered this wilderness? How did our fathers entertain the gospel, and all the pure institutions thereof, and those liberties, which they brought over? What was their communion and fellowship in the administrations of the kingdom of Jesus Christ? What was the pitch of their brotherly love, of their zeal for God and his ways, and against ways destructive of truth and holiness? What was their humility, their mortification, their exemplariness? How much of holiness to the Lord was written upon all their ways and transactions! God sifted a whole nation, that he might send choice grain over into this wilderness.'

By a powerful writer in modern times, the Puritans of those days are thus described. 'They were men, whose minds had derived a peculiar character from the daily contemplation of superiour beings and eternal interests. Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribed every event to the will of the great Being, for whose power nothing was too vast; for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage, which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and the meanest of mankind seemed to vanish, when compared with the boundless interval, which separated the whole race from him, on whom their

own eyes were constantly fixed. They recognized no title to superiority, but his favour ; and confident of that favour, they despised all the accomplishments and all the dignities of the world.*

These testimonies apply to the first settlers of this Colony generally, including our fathers of this town. Blake, who was of the third generation from them, remarks, 'that they were a very godly and religious people ; and many of them persons of note and figure, being dignified with the title of Mr, which but few in those days were.'

I must not omit to mention, that our fathers were scrupulous in purchasing the lands, which they settled, from the natives, and procuring fair titles. Evidence of this fact will abundantly appear from the town records, and from other sources ; also of their assignment of lands, within their borders, for the benefit of those natives, who, from improvidence and other causes, had become destitute. The natural consequence was, that they lived in peace with these sons of the forest ; and all the testimonies extant, in relation to them, are of a pacifick character.

The territory of Dorchester was originally so large, that it now comprises the most of six towns.† Besides, a part of what was originally settled, has been annexed to our neighbouring capital.‡ But so memorable are the associations with a portion of that territory, at the commencement of our struggle for independence, that, whatever else it may be called, it can never lose the name, in history, nor the glory attached to it, of Dorchester Heights.

The fundamental principles of our fathers, by which they justified the Reformation from Popery,

* Ed. Rev. Vol. XLII. p. 339.

† Dorchester, Milton, Canton, Stoughton, Sharon, and a part of Foxborough.

‡ South Boston.

and their removal from the Church of England, notwithstanding they embraced the same doctrinal sentiments with this latter church, are thus stated by Prince, in his *New England Chronology*.* 'They were in the sentiments, which since, the famous Mr Chillingworth tells us, that, after long study, he also came into; namely, that the inspired scriptures only contain the true religion; and especially nothing is to be accounted the Protestant religion, respecting either faith or worship, but what is taught in them; as also in the same sentiments, which the present celebrated bishop Hoadly and many other great men have so nobly defended, as the right of human nature, as the very basis of the Reformation, and indeed of all sincere religion, namely, that every man has a right of judging for himself, of trying doctrines by them, and of worshipping according to his apprehension of the meaning of them.'

Lest any should ascribe undue credit to Mr Robinson for defending these principles, Mr Prince remarks, 'As for Mr Robinson's being the author of *Independency*, Mr Cotton replies, that the New Testament was the author of it, and it was received in the times of purest, primitive antiquity, many hundreds of years before Mr Robinson was born; and Governour Winslow says, that the primitive churches in the apostolick age are the only pattern, which the churches of Christ in New England have in their eye; not following Luther, Calvin, Knox, Ainsworth, Robinson, Ames, or any other, farther than they followed Christ and his apostles.'

In the exercise of this liberty, so rationally expressed, and so nobly maintained, our ancestors in England separated from the Roman Catholick hierarchy, and our Puritan fathers renounced the

* Page 176.

dominion of the English Church. In the exercise of this liberty, they also, with hardly a solitary exception, subscribed to the Confession of the Westminster Divines. By this, as a rule for interpreting the scriptures, their ministers preached, and prayed, and catechised; parents scrupulously instructed their children; and ecclesiastical councils, conventions, and synods formed their decisions. Thus far they acted consistently with their professions. They stood fast in the liberty, wherewith, they apprehended, Christ had made them free. But when they proceeded farther, and insisted on interpreting the scriptures for others, as well as for themselves; and when, in the maintenance of this claim, they fell to persecuting the Baptists, Friends, and other dissenters from their faith, greatly as we honour their memories, much as we glory in our descent from them, and desirous as we are to follow them, where we see, that they followed the Lord Jesus Christ, we are obliged here to pause; and, while we drop a tear, we would draw a veil over the imperfections, which they shared with the very best men of their day. Should we be constrained to come to different conclusions from themselves, we rejoice in the conviction, that it is in consistence with the very principles, with which they nobly burst the shackles of ecclesiastical usurpation, and gloriously asserted the religious liberties of mankind.

Of the two first pastors of this church, Maverick and Warham, we know but little, as they remained here, but little more than five years. The Rev. John Warham, the junior pastor, went with so large a portion of his people and of his church to settle Windsor, in Connecticut, that the people here were obliged to reorganize their church, the next year, on the settlement of Mr

Mather.* As the records of the church begin at this latter period, it is probable, that Mr Warham carried the original church records with him to Connecticut. He laboured there, beloved and respected, thirtyfive years, to the time of his decease.† The Rev. John Maverick, senior pastor, died‡ the winter after the removal of his colleague, with the major part of the church. As one evidence of the estimation, in which he was holden, you may find his name, in the town records, stand first in all the instruments conveying lands to the settlers, during his ministry.

In 1695, another company, sufficiently numerous to constitute a settlement, emigrated from this place to South Carolina, and settled a town on Ashley river, which they named after the place of their nativity.§ In a few years the survivors migrated farther, to Midway|| in Georgia. A respectable divine,¶ now living, who was once their pastor, has remarked the striking similarity between their descendants and the natives of this place; and has been heard to observe, that the former differed as greatly from all the surrounding inhabitants, as did the Jews from the Canaanites.

In the last century,** the town now called Ashburnham 'was granted to heirs of those in Dorchester, who perished in an unsuccessful expedition against Canada, and was called Dorchester Canada.'

One of the great evils to a country arising from

* 25 August, 1636. † 1 April, 1670. ‡ 3 February, 1636.

§ The church was gathered here, 22 October, 1695.

See Harris's *His. Dorch. His. Coll.* Vol. IX. p. 156. Also Holmes' *Amer. Annals*, first edition, Vol. II. p. 34.

|| The Rev. Dr Codman not long since visited this place, and almost fancied himself among his own people. In the burial ground there, he was surprised to find so few instances of longevity.

¶ The Rev. Dr Holmes, of Cambridge.

** See a half-century sermon preached at Ashburnham, 3 November, 1818, by the Rev. John Cushing, its second minister. 'In 1690, lost at sea fortysix soldiers, that went to Canada.' Blake's *Annals*.

persecution for conscience' sake is the expulsion of her best citizens, who are obliged to seek in other places an asylum, which is inhumanly denied them at home. Thus at the revocation of the edict of Nantz, in 1685, many of the most useful inhabitants of France fled for their lives and liberties to Europe, and some to the United States, whose descendants have been some of our most highly respected people. How many also of this description were banished by the late sanguinary French revolution!

In like manner, to the persecution of Bishop Laud and others of a kindred spirit, are we indebted for some of the most distinguished early settlers.

To this cause does this town owe the early settlement of the Rev. Richard Mather among them, a divine, who would have done honour to any nation or to any age. Such was his catholic spirit at that intolerant period, that in a controversy, which he maintained with the greatest divines of the country about baptism, a subject which is seldom discussed in a right temper, old Mr Higginson, of Salem, remarked, that 'he was a pattern for all the answerers in the world.'* He had been settled in the ministry, about fifteen years, in the land of his nativity,

'Nor e'er had changed, nor wished to change his place.'

But his bishop at length found, that he had not worn the surplice, for fifteen years, and accordingly suspended him, and obliged him to flee for refuge to New England.†

Nor is this strange, as but two years before, 'when the famous John Cotton,'‡ afterwards the

* Eliot's New England Biography, article, Richard Mather.

† Neal's History of the Puritans, Vol. II. p. 291.

‡ Ibid. p. 279.

distinguished minister of the first church in Boston, 'appealed to the Earl of Dorset for his interest with the archbishop, he sent him word, that if he had been guilty of drunkenness, uncleanness, or any such lesser fault, he could have obtained his pardon; but the sin of puritanism and nonconformity is unpardonable; and therefore you must fly for your safety.'

To the persecuting spirit of the times in the mother country are we then indebted for the distinguished civilians, who were among the first settlers of New England; as also for a large portion of her early divines, who were some of the most celebrated scholars, preachers, and men of the age, in which they flourished. In proof of this, I need but mention the names of Brewster,* the Higginsons, Harvard, Wilson, Norton, Cotton, Phillips, Hooker, Shepard, Weld, Eliot, Williams, Peters, Maverick, Warham, Mather, who were the glory of their age, of the nation, which gave them birth, and of the country, which hails them, as, under God, the founders of our republick.

In the treatment, which banished them from the land of their nativity, and in the blessings, which they were the honoured instruments of procuring for their adopted country, we perceive a striking instance of the manner, in which the wise Disposer of events educes good from evil, and makes even the wrath of man to praise him.

The Rev. Richard Mather continued in the ministry here, about one third of a century, a useful and highly celebrated divine. He was the princi-

* Elder Brewster, of Plymouth; the Rev. Francis Higginson, and his son Rev. John Higginson of Salem; Rev. John Wilson, Rev. John Norton, Rev. John Cotton, of Boston; Rev. George Phillips, of Watertown; Rev. Thomas Hooker, first of Cambridge, then of Hartford, Conn.; Rev. Thomas Shepard, of Cambridge; Rev. Thomas Weld and the Rev. John Eliot, of Roxbury; Rev. Roger Williams and Rev. Hugh Peters, of Salem; Rev. John Maverick, Rev. John Warham, and Rev. Richard Mather, of Dorchester.

pal framer of the Platform* of Church Discipline, agreed upon by the elders and messengers of the churches, at Cambridge, in 1648, and afterwards approved by the General Court; and it breathes the excellent catholick spirit, for which he was so conspicuous.†

A similar observation may be made of his church covenant, at his settlement; of the form of admission into this church; and of the covenant, as renewed, in 1677, under the ministry of the Rev. Josiah Flynt. They seem to show the scrupulosity of these excellent men about imposing terms difficult to be subscribed, and grievous to be borne by others, when they had themselves so lately suffered from such impositions upon the conscience.

In October, 1636, the first year of Mr. Mather's ministry here, and doubtless with his most earnest recommendation and agency, the General Court made generous appropriations for the establishment of our neighbouring university. When we consider,‡ that this was but six years after the settlement of Boston, in the midst of the war with the Pequot Indians, at the beginning of the Antinomian controversy; and that the sum voted by the court, £400, was equal to a whole year's rate; and when, at the same time, we take into view the very humble pecuniary circumstances of the peo-

* The following testimony to the members of the synod, which framed it, is given by the Rev. John Higginson, of Salem, and the Rev. William Hubbard, of Ipswich.

‘Above seventy years have passed away, since one of us, and above sixty years, since the other of us came into New England. We, that saw the persons, who from four famous colonies assembled in the synod, that agreed on our Platform of Church Discipline, cannot forget their excellent character. They were men of great renown in the nation, from whence the Laudean persecution exiled them. Their learning, their holiness, their gravity struck all men, that knew them, with admiration. They were Timothies in their houses, Chrysostoms in their pulpits, Augustines in their disputations.’ Prince's Election Sermon, 1730, p. 42.

† He died, 22 April, 1669, aged 73.

‡ Note by James Savage, Esq. in Winthrop's His. of New Eng. Vol. II. p. 88.

ple, what admiration is not due to our fathers for their love of learning and of religion ; for their magnanimity, their perseverance, and self-denial, in promoting these great objects ?

In a memorial* sent to England, under the title of New England's First Fruits, in 1643, the year after the first Commencement, at Cambridge, we have this plain and touching statement concerning this interesting project. 'After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for, and looked after, was to advance learning, and to perpetuate it to posterity ; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust. And as we were thinking and consulting how to effect this great work, it pleased God to stir up the heart of one Mr Harvard, (a godly gentleman, and lover of learning there living amongst us) to give the one half of his estate towards the erecting of a college, and all his library.'

At this university eightyfour of your sons have received a publick education, besides four, who have been educated in other colleges. Of these, thirtytwo have been settled in the ministry ; four have been tutors of their alma mater, one for the space of fiftyfive years ; two have been lieutenant governours of the Commonwealth ; one has been bishop of the Episcopal church ; one a professor at our university, and now a distinguished member of Congress ; one an eminent President of Harvard College, and one Chief Justice of the Supreme Court.

Nor must it be forgotten, that the memorable

* His. Coll. Vol. I. p. 242.

Stoughton, one of her earliest sons, in 1698, erected the second Hall, which bore his name, at the expense of one thousand pounds,* probably a larger sum, than was derived from all other sources united, when the College was founded. Besides this, he made generous provision for aiding the sons of Dorchester in procuring an education at the university, for which many, with the speaker, should never be unmindful of their obligations. When his sepulchre among us was going to decay, it is honourable to the Corporation of our University, that they have decently repaired it, not as the sons of those, who killed the prophets, but of those, who evince their desire to hold this prophet in everlasting remembrance.

Israel Stoughton, the father of the lieutenant governour, was also an eminent magistrate, and he is noted, as the builder of the first mill on Neponset river ever built in New England.

Ludlow and Rossiter, two eminent magistrates, though they settled here with the first pastors, yet removed, in process of time, so that their sepulchres are not among us.

It is well known, that the first of the four meeting houses, which have been built by the First Society in this town, was nearly a mile north east of the present location, and that a burial ground was situated in its immediate vicinity. The second house was erected, more than one hundred and fifty years ago; and none can now tell the precise spot, where the first was located; nor does a single stone survive to designate the site of the original burial ground. It is probable, that the present ancient cemetery was devoted to its present use, before the erection of the second house of worship, as an inscription is now distinctly

* Allen's Biog. and His. Dictionary, article, Stoughton.

legible, of the date of 1644. The oldest I could find in the old town of Plymouth, is 1681, thirty-seven years posterior.

Our old burial ground has long been an interesting resort for antiquaries, especially for natives of the town, and their descendants. Would it not, my friends, be worth the pains and expense requisite to render the very curious inscriptions it contains still more legible, that we and our children may find an increasing interest in visiting this place of our fathers' sepulchres, and, as we step over the mouldering ruins of the honoured dead, receive additional mementos from their silent retreats?

Of the twelve Congregational ministers, who have been settled, in this town, nine have gone to their final account; the mortal remains of six lie deposited in our ancient burial ground; and it is not a little remarkable, that more than one hundred years have now passed away, since one* of your pastors has died in the ministry. May the time be distant, when another shall be added to the number!

Our fathers were not content with early providing a university. They were equally solicitous about common schools. One of the first objects with the Plymouth settlers, after procuring the simplest necessities of life, was to establish elementary schools for their children. The same spirit has been generally diffused among us; so that New England is, to the present day, the most remarkable section of the globe for the general diffusion of literature among all classes. As early, as 1647, provision was made by law for schools throughout the colony. In 1672, the Rev. Thomas

* The last, who died here in the ministry, is the Rev. John Danforth, who died, 26 May, 1730.

Shepard, of Charlestown, who preached the election sermon, under one head of his sermon, 'Let the schools flourish,' enlarges upon their indispensable importance to the college and the country. One hundred and fiftysix years ago, died a noted schoolmaster, in this town, Mr William Poole, aged eightyone. He had been, for many years, a teacher of youth here. How often has his epitaph, written by himself, in poetry far superiour to his times, arrested the attention of many, who, in the spirit of Old Mortality, have inspected it, as, in the closing strain, he exhorts,

'Be warned ; be armed ; believe ; repent ; farewell.'

Our fathers were remarkably abstemious in the use of spiritous liquors. Heaven grant, that the reformation in their use, which seems, as if by special interposition of Providence, prevailing among us, may advance, till in this, as in other things, we may be more faithful followers of our venerable ancestors, in those respects, in which they have left us examples worthy of imitation !

Among the instances of laudable regard to the religious institutions of our fathers, you will permit me to select two, which, for their antiquity, and uninterrupted continuance down to the present times, are probably without a parallel in our land.

I allude to the religious societies of young men and to the family meetings. The origin of each, it is supposed, is coeval with the first settlement of the town.

The young men's meetings, for religious purposes, at the north part of the town, became organized, and their regular records began, so early as, 25 December, 1698, one hundred and thirtytwo years ago. It is understood, that, at that period, they had been maintained from time immemorial.

From this has sprung one or more societies of a kindred spirit.

The family meetings, for the same pious objects, are holden by heads of families, who agree to such a union, and meet alternately at each others' houses.

Once a year, a season of fasting and prayer is observed, on a day distinct from the State fast, when it requires but little imagination to fancy, that the spirits of our fathers unite with approbation in the devout services of their children.

The members of these societies, who, in these religious acts, neither court, nor dread observation, will forgive this publick notice of institutions, which they are happy to derive from the piety of their ancestors, and which they hope to perpetuate in their spirit. God grant, that the rage for innovation, which has abolished, or rendered unfashionable so many of their religious usages, may never lay its destroying hand on these pious relics of our fathers.

My friends, I fear, I have exhausted your patience, though I should never be weary myself, in reciting the deeds of our fathers, in which I consider them the glory of their children.

You invited me to address you, not merely as a descendant, in uninterrupted succession, of the fathers, whom you wish to commemorate, but also as the son of one, who, for nearly two years and a half, has been the oldest male inhabitant of the town, and who has lived, within about twelve years, during one half of the period from its settlement by our ancestors.

I could not, if I would, and I would not, if I could, have entertained you in a set oration, in which, the more successful I should have been, the more I should have wandered from the spirit and example of our fathers. I have endeavoured, as

is common in biographies, as much as possible, to let the persons to be commemorated speak for themselves. I have been obliged to omit many things, which I should have been interested in saying; and I have said many things, which have been much better said by others. Your beloved and respected pastors, in what they have done,* and in what they purpose yet to do,† I am confident, will not only supply all my defects, but will be more successful in awakening your attention to the wonderful providence of God toward ourselves and our fathers.

The only improvement, I shall suggest of what has been said, shall be from Governour Stoughton, to whom I have repeatedly referred, in a sentence full of meaning and solemnity.

‘Consider and remember always, that the books, that shall be opened at the last day, will contain genealogies in them. There shall then be brought forth a register of the genealogies of New England’s sons and daughters. How shall we, many of us, hold up our faces then, when there shall be a solemn rehearsal of our *descent*, as well as of our *degeneracies*! To have it published, whose child thou art, will be cutting to thy soul, as well as to have the crimes reckoned up, that thou art guilty of.’

My beloved fellow townsmen, four years ago, this ever memorable fourth of July, when a venerable father of our country was breathing his last,

* Several from Dorchester, principally of the Second Church and Society, went to Nantasket, now Hull, on Friday, the 11th instant, to commemorate the landing of our fathers there by prayers, psalmody, original hymns, and an address by the Rev. John Codman, D. D. They record of their names, to the number of ninetyeight, to be deposited in the archives of the place.

† The Rev. Thaddeus Mason Harris, D. D. published a minute and faithful history of the town, in 1804, in the IXth Volume of the Historical Collections. He also prepared two discourses for the next sabbath after the town celebration.

you invited me to a *united political celebration* of the day, in your second house of worship. The duty then assigned me was to read the declaration of our civil independence, as drafted by one of its leading promoters.

On one side stood the most aged man of the town, as the representative of one class of politicians and christians ; and on the other, the second man in age, as the representative of another class of christians and politicians.

You have invited me, on a day scarcely less memorable, to a *united religious celebration* of the completion of the second century from the settlement of this town ; and I have rehearsed to you the declaration of our religious independence, as drawn up by a father of the New England churches, so far as we allow ourselves to call any man father.

We look around in vain for the former* of those ancients, who participated with such delight the joys of our former celebration. The latter† yet survives, and is with us, as a connecting link between us and our early fathers.

Are not these repeated acts of union a token for good, that, whatever may be your religious or political differences of opinion, you resolve, as the apostle exhorts, to be ‘perfectly joined together in the same mind, and in the same judgment ;’ that is, says Dr McKnight, ‘by mutual good affection ; for the same mind, in the sense of the same opinion, is not to be expected in any numerous society.’

‘I therefore beseech you,’ respected and beloved fathers and brethren, ‘that ye walk worthy the vocation, wherewith ye are called, with all lowli-

* Ezekiel Tolman, died, 27 December, 1827, aged eightyseven.

† John Pierce, born, 22 September, O. S. 1742.

ness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace,' so that, as 'the glory of children are their fathers,' it may ever redound to the glory of our fathers to be succeeded by such children.

Order of Exercises, at the completion of the Second Century from the Settlement of Dorchester, 17 June, 1830.

MUSICK.—'God is our King,' &c. 3 H. & H. S. C. p. 111.

Chorus.—'Now elevate the sign of Judah.' 2 H. & H. S. C. p. 68.

PRAYER BY REV. DR. CODMAN.

PSALM CVII. L. M.

FAREWELL ADDRESS BY THE PURITAN EMIGRANTS, ON THEIR LEAVING ENGLAND.—READ BY REV. DR. HARRIS.

THE PILGRIM FATHERS. BY MRS. HEMANS.

'The breaking waves dash'd high,
On a stern and rock-bound coast;
And the woods, against a stormy sky,
Their giant branches tost;

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted came,
Not with the roll of the stirring drums,
And the trumpet, that sings of fame;

Not as the flying come,
In silence and in fear,—
They shook the depths of the desert's gloom
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard and the sea!
And the sounding aisles of the dim woods rang
To the anthem of the free!

The ocean-eagle soared—
 From his nest by the white wave's foam,
 And the rocking pines of the forest roar'd—
 This was their welcome home!

What sought they thus afar?
 Bright jewels of the mine?
 The wealth of seas, the spoils of war?
 —They sought a faith's pure shrine!

Ay, call it holy ground,
 The soil, where first they trod!
 They have left unstained what there they found—
 Freedom to worship God!

DISCOURSE, BY REV. DR. PIERCE.

Recit.—‘Now the Philistines,’ &c. 3 H. & H. S. C. p. 53. and chorus.

PRAYER BY REV. DR. RICHMOND.*

ORIGINAL HYMN. BY DR. HARRIS.

Long persecuted and oppressed,
 The exiled pilgrim band,
 In search of liberty and rest,
 Came to a desert land.

God deigned their enterprise to bless,
 And gave the wished repose;
 And, glad for them, the wilderness
 Soon blossomed as the rose.

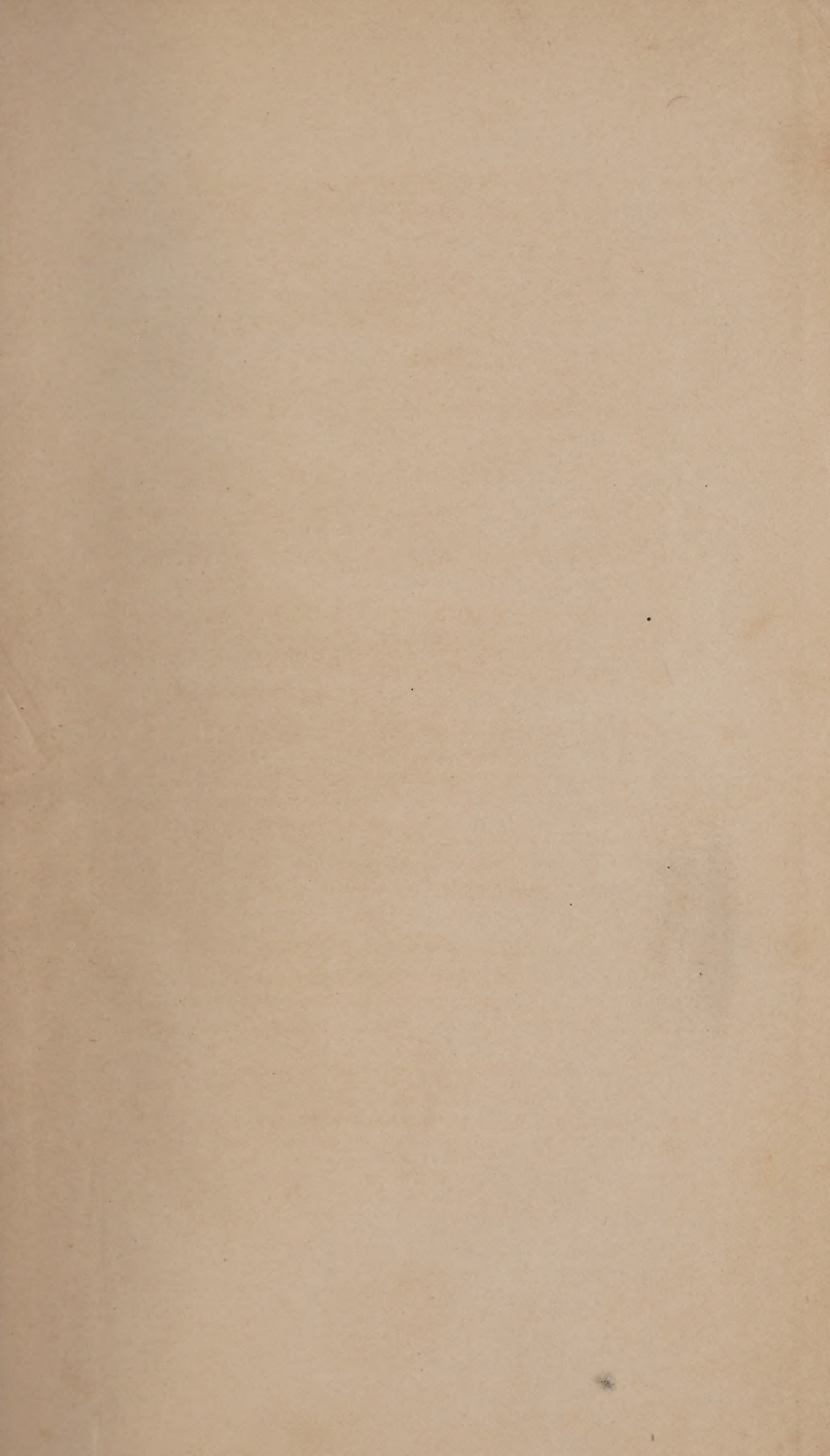
Schools, Churches, and the Ministry
 Their earliest cares engage;
 The glory of their times to be,
 And of each coming age.

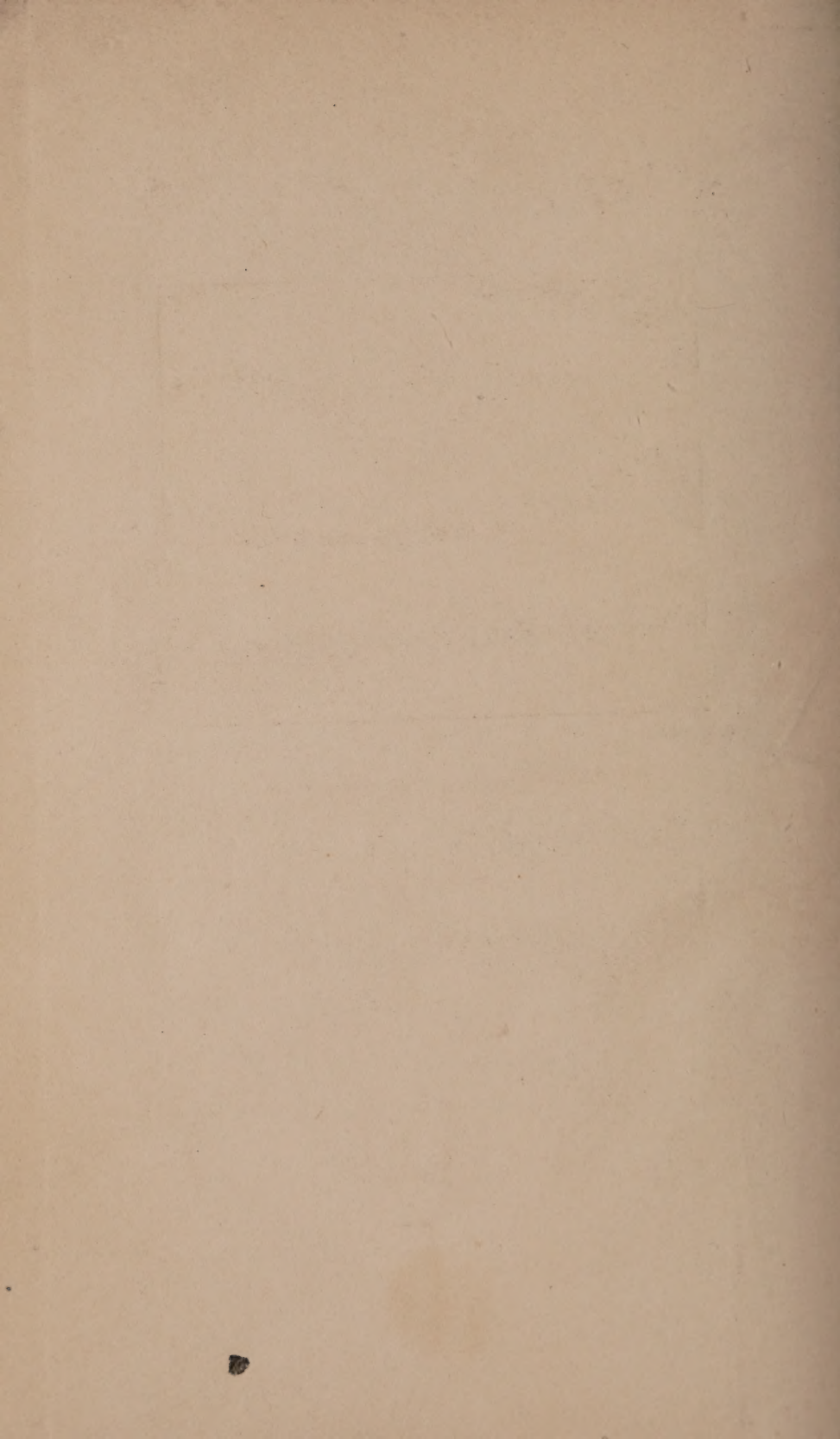
The benefits, which hence arise,
 On us Heaven kindly showers,
 And shows us, by the rich supplies,
 Our Father's God is Ours.

ANTHEM—‘Glory be to God on high,’ 2 H. & H. S. C. p. 133.

BENEDICTION, BY DR. HARRIS.

* Owing to the indisposition of Dr Richmond, this service was performed by Dr Harris.





(Dec., 1888, 20,000)

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